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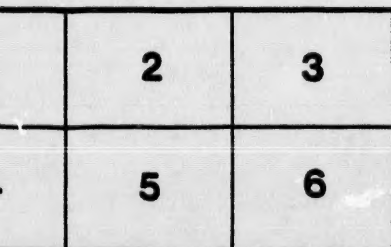
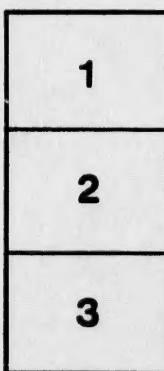
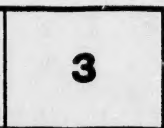
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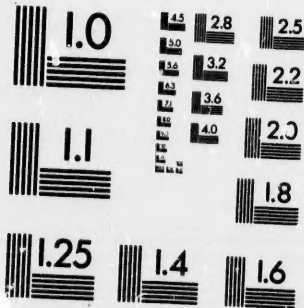
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Canada Must Have Prohibition.

BY THOMAS C. WATKINS.

"Our vices are digging the graves of our liberties and preparing to entomb our glory. We may sleep, but the work goes on."

A sermon on the reformation of morals was delivered by the Rev. Lyman Beecher, in Litchfield, on Oct. 27th, 1812, in which he gave an account of a society established in London (England) about 1697, to suppress vice by promoting the execution of the laws. He quotes the historian's description of its power at a time when "it was counted breeding to swear, gallantry to be lewd, good humor to be drunk, and wit to despise serious things." "Notwithstanding furious opposition from adversaries, and the neutrality of friends, these gentlemen not only held their ground, but made advances into the territory of the enemy. The society commenced with five or six, but soon embraced numbers, including many persons of eminence in every station. In imitation of this society others were formed, in every part of the city, and amongst the sober of almost every profession. The effects of these combinations were favorable beyond the most sanguine expectations. From their vigilance and promptitude, the awful vices of the day were greatly checked, so that it was difficult to detect a criminal in the streets or markets, where horrid oaths and curses might have been heard shortly before both day and night.

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Multitudes of drunkards, profaners of the Lord's Day, and hundreds of disorderly houses were brought to justice, and such open vices suppressed. These associations soon extended to most of the principal towns and cities of England, to Scotland and Ireland, so that a great part of the nation was awakened in some measure to a sense of duty, and a very hopeful progress was made towards a general reformation." Another similar society was established in England in 1802, when the Lord Chief Justice of England remarked: "The whole army of conspirators against law and order must be brought out and arrayed before the public eye, and the shame, and the bondage, and the woe they are preparing for us. This exposition of public guilt and danger, is the appropriate work of gospel ministers. They are the watchmen set upon the walls of Zion, to descry, and announce the approach of danger." Then his lordship quotes the sentences I have placed as a warning at the head of this article.

Many people call alcoholic liquors "the good creatures of God," and say that the alcohol is in the grape and in the grain, but the most eminent chemists of Great Britain and Europe confidently affirm that it is not in the grape,

nor the grain, and cannot be manufactured from either of them without the aid of yeast plant, the seeds of which are so very minute that they are invisible to the naked eye, and are constantly floating round in the atmosphere. As soon as the grape juice is exposed to the air, the seeds of these fungi fall into it and seize on the albumen and saccharine in the juice, and cause fermentation. The albumen of the grape nourishes the yeast plant, which grows, causing a foaming, frothy appearance, and finally settles on its lees. Carbonic acid and pure hydrogen gas are evolved; phosphate, acetate, caseate, and lactate of ammonia being produced at the same time in such quantities that the further decomposition of the gluten ceases. When the mingled natural elements or component parts of the grapes are 'worked,' they are in great part destroyed. When water is added, after the decomposition, the gluten above-named commences fermentation again, under yeast action, and in addition to the salts named above, carbonate of ammonia and *caseous oxide* (a white crystalline matter resembling mica), are formed, together with the hydro-sulphate of ammonia, and a mucilaginous substance, coagulable by chlorine. Baron Liebig says "Lactic acid is almost always produced by the putrefaction of organic bodies." As the gluten decays, and *yeast fungus* is developed, the *bitartrate of potash* in great part settles in bottle or cask, as 'crust of wine.' It is insoluble in alcohol, and is thus lost as a salt of the blood.

When the first working is over, and the wine is bottled; we find on opening it after a few months the following constituents, of which those in italics are new, and never found in the grape:

— *Alcohol*, a powerful narcotic, and a deadly poison if taken pure; *Enanthic acid*, an oily i. odorless liquid; *Enanthic ether*, of a vinous unpleasant smell; *Essential or volatile oil*; *Nicotine*, which is a frightful poison, of which one-fourth of a drop will kill a rabbit, and a drop will kill a dog; *Nicotine* is the intoxicating principle in *prepared* tobacco, but it is not in the *natural* leaf, bouquet or aroma. *Acetic acid*; *sulphate of potash*; chlorides of potassium and sodium; tannin and a coloring matter from the skin of the grape; small traces of sugar, gum, and extractive matter undecomposed."

Dr. A. T. Thompson, of London Dispensary, says: "Grapes contain much bland nutritious matter, well fitted for consumptive people." Dr. Pereira, in his Treatise on Food, says: "Ripe grapes are used in Switzerland by consumptive and dyspeptic people with considerable benefit." To Dr. F. R. Lees, F. S. A., of Edinburgh, I am indebted for an analysis of old red port wine, which I have given above, and also for the analysis of the pure juice of the ripe grape, or wine in the grape, which can be expressed therefrom, put into bottles or fruit jars with sugar, hermetically sealed, and put into a vessel full of cold water, and heated to the boiling point, then the seeds of the yeast fungus, which had got into the grape juice while being pressed from the grapes, and put into the bottles or glass jars, will be killed by the heat of the boiling water, and if put in a dry, cool place, this wine will keep sweet and good for years, without fermenting in the slightest degree, and no alcohol whatever will ever be generated in it until the air is admitted to it; then it must be used in a few hours or fermentation will take

place. The large quantity of sugar in the gum, chiefly in the aroma, or volatile acid and citric phosphorus bitartrate of lime of alcohol w

Many people consider without for other ailments, ing to a certain Bence Jones of alcohol more is for brandy being to 23 per cent.; Macpaigne, 14 to 13 per cent.; Claret, 9 to 72 to 77; V 53; Geneva 6 to 12; Port and Cider, the poison are mainly less strong to the alcohol

The purpose make a no clear the gluten or a malt wort, and to convert into alcohol chief end is by the destruction, or blood In the *B* the most untruth of the Malt Sacchar book, printed

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place. The juice of the grape contains a large quantity of albumen, a blood former; sugar in varying but large quantity; gum, chiefly a mechanical lubricator; aroma, or various odorous matters; malic acid and citric acid in small quantities; phosphorus and sulphur in combination; bitartrate of potash (cream of tartar); tartrate of lime, water, etc.; but not one drop of alcohol would be in 1,000 gallons of it.

Many people think they can take cider without it creating an appetite for other alcoholic liquors, but according to a careful analysis, made by Dr. Bence Jones, the following percentages of alcohol are in unmixed liquors. If more is found, it is on account of brandy being added: Port Wine, 20 to 23 per cent.; Sherry, 15 to 24 per cent.; Madeira, 19 per cent.; Champagne, 14 per cent.; Burgundy, 10 to 13 per cent.; Rhine wine, 9 to 13; Claret, 9 to 11; Moselle, 8 to 9; Rum 72 to 77; Whiskey, 59; Brandy, 50 to 53; Geneva (Gin) 49; Bitter Ale (new) 6 to 12; Porter, 6 to 7; Stout, 5 to 7; and Cider, 5 to 7 per cent. of alcohol, the poison. All intoxicating liquors are mainly alcohol and water, more or less strong and injurious in proportion to the alcohol they contain.

The purpose of the brewer is not to make a nourishing beverage, but to clear the liquor of all the natural gluten or albumen contained in the malt wort, apple juice, or wine must, and to convert the nutritious sugar into alcohol and carbonic acid. His chief end is to produce an intoxicant by the destruction of all the nitrogenous, or blood-forming elements of food. In the *Brewers' Guardian* there is the most undoubted evidence of the truth of these assertions, for Mambre's Malt Saccharine is advertised in that book, printed and published in the

sole interest of the brewers, thus: "The fermentable saccharine in malt worts will only remove about two-thirds of the nitrogenous (*i. e.*, nourishing) matter it contains. The remainder is principally the cause of beer turning sour (*because the fermentation goes on*). The use of our saccharine in the proportion of one-third saccharine, to two-thirds malt will remove all remaining nitrogenous matter."

The most eminent chemists now prove by experimental analysis that organic matter, effected by the action of microscopic *fungi*, which live and multiply upon the substances they decompose, change them into quite different elements. Yeast is a collective mass of these infusorial plants, mixed up with the albuminous and amylaceous matter on which they feed. The acting agent is alive, but the process is one of decay and destruction to the organic substance that undergoes it, which ceases to be food fit for man. Alcoholic wine, then, is no more entitled to be called "the fruit of the vine" than any other of the elements which are generated under the action of the *fungi*, while destroying the nutritious parts of the grape. It would be just as proper, and just as philosophical to call carbonic acid, volatile oils, oenanthic acid, or acetic acid "the fruit of the vine" or "the good creature of God," as to call alcoholic liquor by this term, for each of these elements, and many others given in the list above, are all evolved during the process of fermentation.

We search in vain throughout the wide range of fruits, roots and cereals for alcohol; there is not a single drop to be found in any one of them in their natural state. Alcohol is the product of decay, of death, not of life or growth.

The clusters of the grape are so many air-tight bottles, which are protected safely from the ravages of the fungi until broken by force, and then decay sets in, and would reduce them to their original elements, only man steps in and prevents the change from descending below the alcoholic stage. The chemist can, by the action of sulphuric acid, imitating the natural process of the growth of vegetable juices into sugar, change a linen shirt into sugar, but no sane person would argue, that the sugar was in the shirt, before the sulphuric acid changed the elements of which the shirt was composed by dissolving them, and uniting with such of them as it had affinity for, and displacing and repelling others, thus forming an absolutely new compound, just as different from the original component parts of the shirt and the sulphuric acid, as the juice of the grape and the yeast spores are, from the alcohol which is produced by the action of the yeast fungi on the sugar and albumen of the grape, causing decay, and evolving the poisonous alcohol, by forming an entirely new combination of the elements of which the grape was composed, which of course results in producing quite different things from those which either shirt or grape contained originally. Some excuse drinking alcoholic liquors on the plea that "fermentation is a natural law or power." This is true, but fermentation is an effort of nature, to decompose and restore her injured fruits to their original elements, and in all cases would do so, if not prevented by the art of man when the putrescent body reaches the alcoholic state.

Dr. W. B. Carpenter, F. R. S., in a speech delivered at the request of the chief doctors connected with the Uni-

B4

versity of Oxford, says: "No one who had ever studied the action of poisons, could hesitate in the assertion that alcohol is a poison. It is a substance so foreign to the constitution of the body, that the body tried to get rid of it as quickly as it could. If introduced in a larger amount than could be readily eliminated from the body, it caused disordered nervous action by intoxication. The habitual introduction of it into the blood, caused perversion of the nutrient nervous system. The nervous system is, of all the organs of the body, the part which most grows to the conditions under which it is constantly worked and nourished, and one of the most remarkable features of the perversion of nutrition was, the craving which was set up for the renewal of those stimulants. That craving overcame all other cravings, even hunger. When it took full possession of the system so completely that it dominated the will, they were accustomed to call it insanity, but in a milder form they knew when a man or woman became the subject of a strong craving, it came to be the leading motive of his or her conduct. That showed the mental condition. It showed (for he was speaking of the mind and the body, inextricably connected) mental perversion; showed the physical perversion, which was the basis of it."

Dr. F. R. Lees, F. S. A., of Edinburgh, to whom I am deeply indebted for many analyses and quotations from his able Science Temperance Text Book, says: "Experience and experiment have demonstrated, that alcohol always increases the internal work of heart pumping, without providing a particle of the energy so expended." The old heathen philosophers, the ancient Jews, and the early Christians,

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were wiser than we are respecting alco-
holic liquors. Socrates tells us, "Tem-
perance compels men to follow reason."
Again, Socrates says: "He who knows
what is good and chooses it, who knows
what is bad and avoids it, is learned
and temperate." Plato taught that the
solution of temperance must be referred
to the "measuring intelligence which
perceives the want, and the suitable
supply." Clement, of Alexandria, says
(A.D. 180): "I admire those who have
chosen an austere life, and desire no
other beverage than water, the medi-
cine of a wise temperance, avoiding
wine as they would fire." St. Augus-
tine, Bishop of Hippo (A.D. 400), says:
"The office of temperance is in restrain-
ing and quieting the passions, that
make us pant for those things which
turn us away from the happy life."
(What does this more than alcohol,
tobacco and opium?) "Prudence dis-
cerns what is to be desired, and what
to be shunned. It is clear for what end
we should abstain from flesh and wine,
to check indulgence, mostly practised
in this kind of food, and in this sort of
drink goes the length of intoxication."
Gassendi says: "The temperate man is
not he who abstains from all pleasures,
but from such as are contrary to nature,
and prejudice health, but he scruples
not to enjoy moderately the pleasures
that have none of these attending incon-
veniences, for in such there is nothing
but what suits humanity, and is con-
gruous with nature." And he argues
further: "Wine tempts—water satis-
fies."

According to the positive command
of God to Moses, as given in the 12th
chapter and 15th verse of Exodus, the
children of Israel were not permitted
on any account to have leavened or
fermented food or drink in their houses

during the Passover. God says to
Moses: "Seven days shall ye eat un-
leavened bread, even the first day ye
shall put away leaven out of your
houses; for whosoever eateth leavened
bread from the first day until the
seventh day, that soul shall be cut off
from Israel." Then in the 26th chapter
and 18th verse of Matthew, Christ said
to his disciples: "Go into the city to
such a man, and say unto him, the
Master saith, My time is at hand; I
keep the passover at thy house with my
disciples." Then from the 26th to the
29th verses of the same chapter it is
recorded: Jesus took bread, and
blessed, and brake it; and he gave to
the disciples, and said, Take, eat, this
is my body. And he took a cup, and
gave thanks, and gave to them, saying,
Drink ye all of it, for this is my blood
of the covenant, which is shed for many
unto the remission of sins. But I say
unto you, I will not drink henceforth
of this fruit of the vine, until that day
when I shall drink it new with you in
my Father's Kingdom." Thus we see
that God absolutely prohibited the use
of any fermented, or unclean article in
any Jewish house during the seven days
on which the passover was held. Tra-
vellers tell us, that, even to the present
day, the Jews at Jerusalem, who adhere
to the Mosiac law, are so very particu-
lar in having everything absolutely clean
and free from fermentation, that they
sow a small patch of the best of their
wheat separate from the rest, to have
the purest and best to make the best of
bread, and if they were to see even a
mouse run over it, they would not use
it for the passover. Christ calls the
wine he used "the fruit of the vine,"
which had it been alcoholic wine, he
could not have consistently done, as
wine unfermented is the pure juice of

the grape, while by fermenting it, all its nourishing life-giving properties are destroyed, and their place taken by poisonous alcohol, nicotine, carbonic acid, cyanthic acid, acetic acid, etc.

Baron Liebeg says: "Fermentation, putrefaction and decay are processes of decomposition, and their ultimate results are, to reconvert the elements of organic bodies into that state in which they exist, before they participate in the processes of life, whereby complex organic atoms of the highest order, are reduced into combinations of a lower order, into that state of combination of elements from which they sprang."

Think of the great danger of drinking alcoholic liquor daily; the demon of desire lies at the bottom of the glass; it soon changes to the demon of thirst; then to the foul fiend of craving, which, alas, soon arrives at that gnawing, burning thirst, which draws its maddened, despairing victims to early death, to eternal woe.

PROHIBITION.

How it Will Benefit the Workingman

(From a Prize Essay by George V. Mott.)

A TERRIBLE CURSE.

But there is another waste, not partial, but utter and absolute, which labor suffers, and to which it also gives consent. In this case it parts with its wealth, and in return receives absolutely nothing. History, observation, experience, the demonstration of science all teach that alcoholic drinks are valueless as food, or drink, and that the values exchanged for them for such purposes are not only wasted, but worse than wasted. This annual waste in the United States is about \$900,000,000 ;

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and as labor creates all the values exchanged for it, therefore labor suffers, directly or indirectly, the whole of this waste. In 1883, the commissioner of internal revenue reported 206,970 liquor dealers and manufacturers in the United States. Now there are many more. Allowing twenty-five feet front to each, their saloons would reach in an unbroken line from New York to Chicago, with enough left over to stretch far out on the prairies beyond. The wealth they have absorbed from labor is enormous. That part of it only invested as capital in the manufacture of liquor was, in 1880, over a billion dollars (sic). Now it is much more. This is only a fraction of the waste. Take the annual waste of \$900,000,000 for ten years only and we have a waste of \$9,000,000,000. How does labor expect to prosper under such a wasteful expenditure of its wealth?

But it is worse than waste. Everybody knows that crime and pauperism are legitimate saloon products. These products are an enormous expense to society, and labor, the creator of the wealth that pays all this expense, must be the final sufferer.

But further, the saloon is the well-known centre of political corruption. Its debauched, poverty-stricken products furnish most of the voting material, which unscrupulous politicians bribe and control. From these 200,000 centres, they are led forth to vote for the interest of rum and monopoly, and against the rights of labor. Countless values are absorbed from labor by means of legislation thus obtained, which goes to the pockets of the monopolies, the politicians and the liquor power. Briefly stated, labor endorses, morally, socially and politically, a system of vice that robs it of its wealth, and its political power, and hands both over to the very foes which the system brought into being, and which it daily multiplies. Is it any wonder that labor is being daily pushed nearer to the wall? Thus environed, the position of the wage-worker is more helpless than that of the farmer or other laborer who

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can manage to be hi. own employer. Dwelling mostly in the saloon and monopoly-ruled cities, overcrowded with wage labor, the wage-worker's vote is the too frequent result of intimidation. At the best it is generally cast for one or the other of the old rum and monopoly ruled parties, and it is divided between two enemies, who, however much they disagree on other matters, are fully agreed on this one, namely, to rob labor of its rights.

Let us summarize: Labor creates all wealth, but loses most of it; first, by an exchange system that breeds monopoly; second, by the liquor traffic; and third, by the rum power and monopolies combined. Labor is clad with political power, but loses it; first, by the liquor traffic; second, by the monopolies; and third, by the two combined. To all these labor gives practical consent. The wage-worker is the most helpless victim.

THE REMEDY.

The remedy, to be effectual, must be one that will stop labor's enormous waste from the liquor traffic, and restore to it the opportunity to throw off its remaining unjust burdens, and to possess itself of its political and economic rights. There is but one agency that can accomplish this, and that is enforced national Prohibition. This could be secured by an overwhelming majority, if labor would unite and work for its rights, as rum and monopoly do for their interests. As it will not come itself, those to be benefited must bring it. More than half the laboring population of the United States are wage-workers, and dwell in towns and cities. The rest are mainly farmers and dwell in the rural districts. The wage-workers would receive the greater benefit, because more at the mercy of capital, yet, strange to say, they vote, even without compulsion, for the twin powers, rum and monopoly, that hold them in bondage, and thus they counteract the temperance vote of their rural fellow laborers. We must learn this lesson: God has so arranged things, that vice will bring its own pun-

ishment. The economic results which labor suffers from harboring this vice are labor's punishment.

Once in full possession of its own, labor would be honored. The average character, intelligence and social standing of workers would be raised. Their children would be found in the schools instead of the factories. Shorter days of labor would give them time and leisure for mental improvement. Patriotism and home would have a new meaning. Household comforts and luxuries, would be no longer a stranger to the homes of the toilers who create them. True, there would be fewer palaces, but many, many more cottages, to whose happy dwellers rent day would nevermore come. On such a soil, morality and religion would flourish as never before. From what is known, these results are within bounds, and not beyond. The picture is underdrawn, not overdrawn. Local prohibition, though ever loaded with shackles, has yet demonstrated that these results may be realized when it shall become national, and its shackles forever removed.

CONCLUSION.

Such is labor as it is to-day, conscious of its wrongs, humiliated and dissatisfied, reaching blindly out for relief, but steadily drifting from bad to worse. Such is the liquor traffic, which, either alone, or in league with monopoly, is steadily robbing it of its wealth, its manhood, its independence. Such is Prohibition, labor's truest, best friend, with its splendid train of results spanning the future like a bow of promise. The writer is himself a wage-worker, and he anxiously wonders what labor will do. Will he destroy the liquor traffic or be destroyed by it? One or the other will happen, and, at the present rate, will happen soon. Rum and monopoly are forging the shackles of the wage worker's servitude. Will he wear them? Will he tamely resign the heritage of freedom and manhood his fathers won? Will he bequeath to his children only a perpetual legacy of hopeless poverty and ceaseless toil? Let us spurn the hide-

ous picture, and hope, and pray, and believe that the wage-workers of our cities, will yet join hands with their rural brethren, and expel forever from this fair land that monster vice, that deadly foe of honest toil, the liquor traffic.

THE DRINK DEMON.

How its Terrible Fetters Bound one Man.

"The most terrible story I ever heard," said a well-known clergyman in a recent sermon, "was told me by a man who was addicted to drink, and it serves to illustrate with what terrible fetters the demon of drink can bind a man."

The fellow approached me and said: "I am ashamed to tell the story I am going to, as it reflects on my manhood, but I want you to know to what depths of infamy the force of habit will drag one. My family had been begging me to give up drinking, and finally I promised my dear old mother on her deathbed. I swore to her that I would never drink again, and to make my oath more binding, I crept into the parlor in the still watches of the night, when the watchers were in another room, and kneeling beside her coffin, I renewed my oath with my hand placed on that marble brow, cold in death. In less than a week I was drunk as a hog. Some time afterward my little daughter was taken sick. She was sinking rapidly, and begged me to give up drinking. I promised her that I would, and in order to make my promise the more sacred, I took the wasted little hand in mine and promised her that no more drink should pass my lips, unless it came through that hand, so dear to me. With a sweet smile she passed over the river, and I thought I was saved. She was laid out in the parlor, the blinds were darkened, and the doors shut. That night the terrible craving for whisky came over my soul. Securing a glass and a flask of whisky, I sought the death-chamber.

I poured the glass full of whisky, and unlocked the icy fingers. I closed them over the glass, and, raising it to my lips, I drained it to the very dregs. I reclasped the cold hands and silently left the room, and may God have mercy on my soul."

Milk Better than Brandy.

Dr. Cluston in the annual report of the Royal Edinburgh Asylum for the Insane, writes: "The greater my experience becomes, I tend more to substitute milk for stimulants. In very acute cases, both of depression and maniacal exaltation, where the disordered working of the brain tends rapidly to exhaust the strength, I rely more on milk and eggs made into liquid custards. One such case this year got eight pints of milk, and sixteen eggs daily for three months, and recovered under this treatment. I question if he would have done so under any other. He was almost dead on admission, actually delirious, absolutely sleepless, and very near pulseless.

Sam. Jones relates that he saw in Chicago eighteen thousand men marching through the streets carrying a banner, on which was inscribed: "Our children cry for bread." The procession marched on to a grove where they settled down to a picnic, and drank among them fourteen hundred kegs of beer.

The Albany Express is good authority for the startling statement, that in that city there are no less than 1,200 places where liquor is sold—one for every ninety inhabitants! And these nurseries of vice and crimes pay only \$25,000 in licenses!! Under the Crosby bill the number of saloons would be reduced one-half, and the 600 left would pay \$180,000. No wonder that the compact saloon interests would rather pay \$25,000, or twice that, to re-elect their great protector, David B. Hill, than to take their chances under the Crosby bill.

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